UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

The Bahá'í Faith

By Horace Holley

Hitler's "Heroic Age"—The Triumph of the Bully - - - *By Harrison Brown*

Ethical Tales of the Hasidim - - - *Arranged by Louis I. Newman*

The Religion of Abraham Lincoln - - - - - *By Curtis W. Reese*

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The Field

"The world is my country, to do good is my Religion."

Community Health Demonstration in India

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A child born in the United States may expect to live more than three times as many years as one born in India. The general death rate in the United States is 11.1 (1931) while in India it is 25.9 (1929). For each infant death per 1,000 population in the United States there are about three in India. One district in Bengal in 1929 reported the amazing figure of 448 infant deaths for every 1,000 live births!

Unfavorable comparisons such as these may be made for all age groups and all diseases. While vital statistics in India are faulty, it is known that tuberculosis and smallpox, for example, take a cruelly high toll in India as compared with western countries. Moreover, diseases which in the United States are well under control still rage in India—cholera claimed 351,305 lives in 1928, more than half of the entire population of India suffers from malaria continuously and the number of blind, deaf, insane and leprous is more than 1,000,000.

Modern medical science could unquestionably force the mortality rates of India down to a figure approximating those of England and the United States. That alone would be an unworthy achievement, for over-population is one of India's heaviest burdens. (During the last ten years, India gained 34,000,000 in her population.) Is there any good in prolonging the miserable

(*Costinued on page 227*)

UNITY

"He Hath Made of One All Nations of Men"

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THE WINE OF LIFE

"For fourteen years the Sun of France and Spain
Of Italy and Greece—wherever grows
The swelling grape in even, martial rows—
Lavished his life-begetting power in vain.
In draughts of wine, pure rum and gin today
We vindicate his spending. Wine, more wine!
No longer duped by virtues saccharine
We drink again like men. Champagne! Tokay!"

So shouts the mob-deluded man and flings
His cap in air. As silly sheep the ram,
He follows whoso leads. Delusive sham
Holds him in thrall: no wine of life it brings.

As if the Wine of Life could ever be
Caught in a cup, and passed to such as he!

DOMBEY SHEPHERD.

Emma Goldman, now resident in this country for ninety days by grace of the Roosevelt administration, declares that Spain is the one country in the world today most favorable to a revival of the anarchist movement. This obviously means that the new republic is in a condition of dangerous instability. France, the government of which has successfully withstood for a decade and a half all the assaults of Communism on the left and of Fascism on the right, has now been thrown into sudden and awful convulsions which seem to threaten the very life of the Third Republic. A latest scandal, equal in sensation and disgrace to any other of the long succession of scandals which have dotted the history of the French people, has been shaking and smashing one cabinet after another, and raising seriously the question as to whether parliamentarianism is going to fall in this country as it has fallen in others since the close of the Great War. Austria, hard pressed upon by Germany, is appealing to the nations to give her help before it is too late. Fluttering like a bird in the clutch of a monster snake, the little republic now turns in pity to the very powers which ruined her at Versailles and hence prepared her fate. Thus does the distress of Europe deepen, and its confusion become worse confounded, as the year 1934 marches on to the twentieth anniversary of the beginning of the Great War! What king, what government, what people will celebrate this anniversary with song and dance? Jugo-Slavia, perhaps, cherishing in its legends of savagery the hideous tale of the murder of the Archduke at Sarajevo. But all other nations, victors and vanquished, belligerent and neutral, will join in mourning and lamentation, for by this catastrophe of arms were they all given over to a destruction which still sweeps, like a tornado, upon its fearful way. When the disturbances released by 1914 will end no man can say—unless it be in that final disturbance of "the next war," for which all countries are preparing with unprecedented intensity!

We have given up trying to understand what it is all about. We mean, of course, all this manipulation of money, and other hectic recovery operations in Washington! It's too much for us—and, we are tempted to believe, for the powers-that-be themselves. What are we to think, for example, when the administration drives its money bill through Congress under the lash of "raise prices, raise prices," and then at this same time General Johnson goes out on the stump, yelling, "For God's sake, keep prices down"? And what are we to surmise when the President stakes his whole policy on increasing purchasing power, and then solemnly announces that the 4,000,000 CWA workers are to be released at the rate of 500,000 a week, beginning in mid-February, with all of them idle once again by May 1st? How many of these 4,000,000 men and women will have any purchasing power after that date, and what chance is there that private industry will be able to absorb this huge number of unemployed workers? This CWA business discloses, as by a flash of awful lightning, the full nature of the gamble in which we are now involved. Near at hand is the moment when the administration must choose between curtailing its enormous expenditures and taking the chance that business can catch up the slack and go on through its own efforts, or breaking away completely from all budget restraints, sweeping over the cataracts of inflation, and letting unbearable debt charges and excessive obligations be engulfed in the universal flood of liquidation. This last would not be a final catastrophe. We could get through it, much as President Hoover was taking us through the depression, at fearful cost and with awful suffering. President Roosevelt, in other words, is playing for enormous stakes. We admire his cool head and stout heart as he drives straight on to the crisis which means "win" or "lose" everything for him as man and as politician.

Mayor La Guardia took office in New York a few weeks ago, and found a city treasury looted, as though by burglars. Within a few days, he had to call upon the Legislature of the state to come to his help, in order to enable him to meet municipal obligations. The Mayor's Commissioner of Markets, making a surprise raid on a market, found long lists of city employees who had been drawing large pay not for duty but for absences from duty. The clerks in this market apparently left their desks whenever they were so minded. One man had 28 days off with full pay in 1927, 211 days in 1928, 300 days in 1929, 303 days in 1930, 290 days in 1931, 265 days in 1932, and 261 days in 1933—a total of 1,658 days off on full pay in seven years! It was the custom for all the employees to drop their work at Christmas time, to do their necessary shopping. The day after the raid on this market, La Guardia's Commissioner of Correction paid a surprise visit to the city prison on Welfare Island. He found the penitentiary completely in the hands of a group of gangster prisoners. These rough-necks had left their cells and taken possession of the hospital for their private quarters. They slept in large and airy rooms, had valets to wait on them, had personal ice-boxes loaded with luxurious food, enjoyed the services of a private barber, had installed telephones and radios, and were guarded by a police dog. Cells in the prison were found equipped with hatchets, knives, meat cleavers, lead pipe, rugs, canes, electric stoves, glass-top tables, cigars, liquors, and narcotics. The drug trade was running full swing, with large droves of high-class carrier pigeons as the suspected carriers. All this right under the eyes of the Warden, who was enormously surprised by the discoveries! But the Mayor was not surprised—nor anybody in New York who knows the heights and depths of Tammany corruption.

"No Frontier News Service," Devere Allen, Editor, suggests that "American disarmament forces are in for their worst licking since April 7, 1917." The Britten navy program calls for the building of twenty new vessels every year for five years. The sensational Hawaiian flight with a squadron of bombers was the propaganda to put over huge appropriations for the building of vast flying fleets for the next war. All this in addition to the fat allocations from public funds which have kept the admirals and generals purring these last few months! Yes, we are in for such preparedness as we have not seen since the orgy of the Great War, with the big-army and big-navy boys aggressive and confident, and the peace advocates in the worst defeatist slump that we have known in our time. The blame for all this we see no reason for ignoring or denying. It rests squarely on the shoulders of Franklin D. Roosevelt. As the President is at his best in such matters as the recognition of Russia, the pardoning of the 1,500 pacifist offenders, and the labor provisions of the NRA, so he is at his very worst in his army and navy policy. Unpardonable is his fine talk about non-intervention and disarmament at a time when his use of relief funds to build up a huge navy has aroused England to instant rivalry, driven Japan to feverish and utterly extravagant competition, and thus done more than any other single influence outside of Hitler's Germany to discourage the last faint hopes of peace. Mr. Roosevelt, of course, has always been a militarist. But none the less does it seem incredible that he should use the misery of mankind as an occasion, if not actually an excuse, for driving the nations into the new preparedness which means so inevitably the next war. In the final balancing of history, to which in the end every political leader must be subjected, Mr. Roosevelt's military policies will weigh tragically against him.

What is accomplished by publishing horrible pictures of war? Various collections have been made, and duly reviewed in these columns. The most ghastly is the German volume, "Krieg Dem Kriege." This has photographs not only of shattered corpses, mutilated faces, and starving children, but also of raped women, naked prostitutes, and decapitated spies. One has to have iron nerves to get through this volume. An American edition of this book, with the more terrible and brutal pictures eliminated, but shocking enough, none the less, was published in 1932, under the title, "The Horror of It." A few months ago appeared Laurence Stalling's stupendous picture book, significantly entitled "The First World War." This volume has superseded all others, as it is not merely a "chamber of horrors," but a deliberate attempt as well, through keen intellectual interpretation, to present the irony and futility of armed conflict between nations. At bottom, of course, the purpose of all these books is to shock the reader into a realization of exactly what war is, and thus make him forever an enemy of war, a pacifist. The same purpose inheres in some of the recent "movie" exhibitions of uncensored war scenes. But is the effect in these cases what is intended? Is anybody ever shocked or horrified into pacifism? We doubt it, if only for the reason that right-minded people can never be scared into idealistic convictions. But there is another and more practical consideration in this matter. We refer to the curious and perverted use which can be made of such facts as these. At this very moment, for example, the Hearst newspapers are publishing full-page broadsides of these hideous war photographs, and using them as *an argument for increased preparedness on land and sea.* All this dreadful destruction and death is what will happen to us, run the headline captions above these pictures, unless we

are *prepared*. So horror may work quite as much in favor of war as against it. The devil, in other words, is always busy!

The wild and weird story of the curse of Tut-ankh-Amen, the Egyptian Pharaoh, whose marvelous tomb was unearthed in 1923, has at last been torn to shreds. It will be remembered that every now and then, during these past ten years, some one of the considerable number of men of mature years who had something to do with the uncovering of the tomb has died. As though these men should for some mysterious reason be expected to live forever, the death of any one of them has immediately been followed by the sensational story, witlessly broadcast by the newspapers, that King Tut had laid a curse upon his grave, as Shakespeare did upon his, which must soon or late smite any despoiler with death. The passing of Lord Carnarvon, who financed and directed the expedition which uncovered the tomb, undoubtedly lent wings to the tale. But now it has been disproved, with true scientific thoroughness, by Mr. Herbert E. Winlock, a director of the Metropolitan Museum of Art. In a recent address in New York, Mr. Winlock showed that, of the forty persons directly concerned with the opening of Tut-ankh-Amen's tomb, only six have died —two as the result of life-long ill health, two of old age, and one possibly by his own hand. This does not include numerous Arab workingmen, most of whom are still alive. The tomb was discovered and explored by Mr. Howard Carter and some Arabs. "Howard Carter is now sixty years old, and healthy," said Mr. Winlock, who added that he had "not heard of any of the Arabs dying either." As a matter of fact, the peasants of upper Egypt have never paid any attention to the yarn. It is only the supposedly intelligent people of England and America who have lapped up such an absurdity. At the bottom of the whole thing, of course, is newspaper sensationalism, which will turn any man's death into a horror for the sake of a good story. What a commentary on the public mind, on our boasted education, that things like this are possible!

Jottings

Why be half-hearted in this business of war preparedness? President Roosevelt proposes that we shall have the largest navy in the world. But why stop there? Our working population is something like 30,000,000 men. Put half of these into the army, and the other half into the navy, and thus all of them on the government pay roll. Then put the women into the factories and onto the farms. And lo, we shall at last be safe from attack, and the depression will be over!

Pilsudski, dictator of Poland, has been nominated for the Nobel Peace Prize. Dig up Napoleon, disinter Robespierre and Ivan the Terrible, raise Tamerlane and Attila from the dead, and let Nero live again! Surely these mild and pacific men should have a chance at this great Prize.

The English birth rate has fallen to an unprecedented low level. But why be surprised? Perhaps if this world were a decent place to live in, people might be more willing to bring children into being.

"Chautemps' Fall Due to Weakness."

Headline in New York *Times*, referring to the fall of the French cabinet.

Now that's a curious statement! We never realized before that French, English, and other cabinets fell because they were *weak*. We always thought they fell because they were *strong*. Wonderful—what we learn in the newspapers!

"Swing low, sweet chariot"! The writer of this famous spiritual must have foreseen the latest models of automobiles which are swung so low that it is difficult to enter them, and impossible to see out of them.

"N. R. A. Administrator Resigns. Will Give All His Time to Private Business."—Newspaper headline, January 10th.

When the birds fly north, the winter is over. When business men leave government jobs to enter business, the depression is over, too! J. H. H.

Relief

I wonder whether Jesus knew
As he walked down from Galilee
All people's hearts as I a few.

Knew their bewilderment, their ache,
Their stinging nettle of regret
For each disclosed mistake.

If Jesus knew all human grief,
As he walked down to Calvary,
I think the cross was a relief.

MILDRED WHITNEY STILLMAN.

The Haunted House

"At the summer meeting of the National Smoke Abatement Society, Ltd., Sir Frank Baines, who has had the Houses of Parliament under observation during the past ten years, said the main cause of the condition of this building was definitely atmospheric impurity."—(*Anglo-American Trade*, September, 1933.)

New prophets rise on every hand
To lead us to the Promised Land:
But lingering stenches of the past
Pervade their policies at last.

REGINALD A. REYNOLDS.

The Bahá'í Faith*

1. *A Worldwide Spiritual Community*

The Tabernacle of Unity has been raised; regard ye not one another as strangers. . . . Of one tree are ye all the fruit and of one bough as the leaves. . . . The world is but one country and mankind its citizens.—*Bahá'u'lláh.*

Upon the spiritual foundation established by Bahá'u'lláh during the forty year period of his mission (1863-1892), there stands today an independent religion represented by nearly eight hundred local communities of believers. These communities geographically are spread throughout all five continents. In point of race, class, nationality and religious origin, the followers of Bahá'u'llah exemplify well-nigh the whole diversity of the modern world. They may be characterized as a true cross-section of humanity, a microcosm which, for all its relative littleness, carries within it individual men and women typifying the macrocosm of mankind.

None of the historic causes of association served to create this worldwide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition nor a mutual grievance acted upon Bahá'ís to supply a fixed center of interest or a goal of material advantage. On the contrary, membership in the Bahá'í community in the land of its birth even to this day has been a severe disability, and outside of Persia the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The cause of Bahá'u'lláh has moved forward without the reinforcement of wealth, social prestige or other means of public influence.

Every local Bahá'í community exists by the voluntary association of individuals who consciously overcome the fundamental sanctions evolved throughout the centuries to justify the separations and antagonisms of human society. In America, this association means that white believers accept the spiritual equality of their Negro fellows. In Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muhammadan believers must stand apart from the rigid exclusiveness into which each was born.

The central fact to be noted concerning the nature of the Bahá'í Faith is that it contains a power, fulfilled in the realm of conscience, which can reverse the principal momentum of modern civilization — the drive toward division and strife—and initiate its own momentum moving steadily in the direction of unity and accord. It is in this power, and not in any criterion upheld by the world, that the Faith of Bahá'u'lláh has special significance.

The forms of traditional opposition vested in nationality, race, class and creed are not the only social chasms which the Faith has bridged. There are even more implacable, if less visible differences between types and temperaments, such as flow inevitably from the contact of rational and emotional individuals, of active and passive dispositions, undermining capacity for cooperation in every organized society, which attain mutual understanding and harmony in the Bahá'í community. For personal congeniality, the selective principle elsewhere continually operative within the field of voluntary action, is an instinct which Bahá'ís must sacrifice to serve the principle of the oneness of mankind. A Bahá'í community, therefore, is a constant and active spiritual victory, an overcoming of tensions which elsewhere come to the point of strife. No mere passive creed nor philosophic gospel which need never be put to the test in daily life has produced this world fellowship devoted to the teachings of Bahá'u'lláh.

The basis of self-sacrifice on which the Bahá'í community stands has created a religious society in which all human relations are transformed from social to spiritual problems. This fact is the door through which one must pass to arrive at insight of what the faith of Bahá'u'lláh means to this age.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in terms of religion. Tensions and oppositions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original tension and augments the separation of human beings; as the separation widens, the element of sympathy and fellowship on the human level is eventually denied.

In the Bahá'í community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. The same capacity for exclusive doctrines is present, but no doctrine representing one personality or one group can secure a hearing. All believers alike are subject to one spiritually supreme sovereignty in the teachings of Bahá'u'lláh. Disaffected individuals may withdraw. The community remains. For the Bahá'í teachings are in themselves principles of life and they assert the supreme value of humanity without doctrines which correspond to any particular environment or condition. Thus members of the Bahá'i community realize their tensions and oppositions as ethical or spiritual problems, to be faced and overcome in mutual consultation. Their faith has convinced them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

A Bahá'í community endures without disruption because only spiritual problems can be solved. When human relations are held to be political or social problems they are removed from the realm in which rational will has responsibility and influence. The ultimate result of this degradation of human relationships is the frenzy of desperate strife—the outbreak of inhuman war.

2. *The Renewal of Faith*

Therefore the Lord of mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it possible for perfect fraternity to be realized among mankind.—*'Abdu'l-Bahá.*

In stating that the Cause of Bahá'u'lláh is an

*This article is No. 8 in series, "Trends in Present-Day Religion" announced in issue of October 30th last. The author, Horace Holley, is secretary of the National Spiritual Assembly of the Baha'is of the United States and Canada; Editor of *World Unity Magazine;* author of "The Modern Social Religion"; "The Social Principle"; "Bahá'í—The Spirit of the Age."—Editor.

independent religion, two essential facts are implied.

The first fact is that the Bahá'í cause historically was not an offshoot of any prior social principle or community. The teachings of Bahá'u'lláh are no artificial synthesis assembled from the modern library of international truth, which might be duplicated from the same sources. Bahá'u'lláh created a reality in the world of the soul which never before existed and could not exist apart from him.

The second fact is that the faith of Bahá'u'lláh is a religion, standing in the line of true religions: Christianity, Muhammadanism, Judaism and other prophetic faiths. Its existence, like that of early Christianity, marks the return of faith as a direct and personal experience of the will of God. Because the divine will itself has been revealed in terms of human reality, the followers of Bahá'u'lláh are confident that their personal limitations can be transformed by an inflow of spiritual reinforcement from the higher world. It is for the privilege of access to the source of reality that they forego reliance upon the darkened self within and the unbelieving society without.

The religious education of Bahá'ís revolutionizes their inherited attitude toward their own as well as other traditional religions.

To Bahá'ís, religion is the life and teachings of the prophet. By identifying religion with its founder, they exclude from its spiritual reality all those accretions of human definition, ceremony and ritualistic practice emanating from followers required from time to time to make compromise with an unbelieving world. Furthermore, in limiting religion to the prophet they are able to perceive the oneness of God in the spiritual oneness of all the prophets. The Bahá'í born into Christianity can whole-heartedly enter into fellowship with the Bahá'í born into Muhammadanism because both have come to understand that Christ and Muhammad reflected the light of the one God into the darkness of the world. If certain teachings of Christ differ from certain teachings of Moses or Muhammad, the Bahá'ís know that all prophetic teachings are divided into two parts: one, consisting of the essential and unalterable principles of love, peace, unity and cooperation, renewed as divine commands in every cycle; the other, consisting of external practices (such as diet, marriage and similar ordinances) conforming to the requirements of one time and place.

This Bahá'í teaching leads to a profounder analysis of the process of history. The followers of Bahá'u'lláh derive mental integrity from the realization made so clear and vivid by 'Abdu'l-Bahá that true insight into history discloses the uninterrupted and irresistible working of a providence not denied nor made vain by any measure of human ignorance and unfaith.

According to this insight, a cycle begins with the appearance of a prophet or manifestation of God, through whom the spirits of men are revivified and reborn. The rise of faith in God produces a religious community, whose power of enthusiasm and devotion releases the creative elements of a new and higher civilization. This civilization comes to its fruitful autumn in culture and mental achievement, to give way eventually to a barren winter of atheism, when strife and discord bring the civilization to an end. Under the burden of immorality, dishonor and cruelty marking this phase of the cycle, humanity lies helpless until the spiritual leader, the prophet, once more returns in the power of the holy spirit.

Such is the Bahá'í reading of the book of the past. Its reading of the present interprets these world troubles, this general chaos and confusion, as the hour when the renewal of religion is no longer a racial experience, a rebirth of one limited area of human society, but the destined unification of humanity itself in one faith and one order. It is by the parable of the vineyard that Bahá'ís of the Christian west behold their tradition and their present spiritual reality at last inseparably joined, their faith and their social outlook identified, their reverence for the power of God merged with intelligible grasp of their material environment. A human society which has substituted creeds for religion and armies for truth, even as all ancient prophets foretold, must needs come to abandon its instruments of violence and undergo purification until conscious, humble faith can be reborn.

3. *The Basis of Unity*

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee.—*Bahá'u'lláh.*

Faith alone, no matter how whole-hearted and sincere, affords no basis on which the organic unity of a religious fellowship can endure. The faith of the early Christians was complete, but its degree of inner conviction when projected outward upon the field of action soon disclosed a fatal lack of social principle. Whether the outer expression of love implied a democratic or an aristocratic order, a communal or individualistic society, raised fundamental questions after the crucifixion of the prophet which none had authority to solve.

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the loyal observance of which makes spiritual faith coterminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

The inherent nature of the community created by Bahá'u'lláh has great significance at this time, when the relative values of democracy, of constitutional monarchy, of aristocracy and of communism are everywhere in dispute.

Of the Bahá'í community it may be declared definitely that its character does not reflect the communal theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowment natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme law of brotherhood and not made a sanction for selfishness, oppression and indifference.

On the other hand, the Bahá'í order is not a democracy in the sense that it proceeds from the complete sovereignty of the people, whose representatives are limited to carrying out the popular will. Sovereignty, in the Bahá'í community, is attributed to the

divine prophet, and the elected representatives of the believers in their administrative function look to the teachings of Bahá'u'lláh for their guidance, having faith that the application of his universal principles is the source of order throughout the community. Every Bahá'í administrative body feels itself a trustee, and in this capacity stands above the plane of dissension and is free of that pressure exerted by factional groups.

The local community on April 21 of each year elects by universal adult suffrage an administrative body of nine members called the Spiritual Assembly. This body, with reference to all Bahá'í matters, has sole power of decision. It represents the collective conscience of the community with respect to Bahá'í activities. Its capacity and power are supreme within certain definite limitations.

The various local communities unite through delegates elected annually according to the principle of proportionate representation in the formation of a National Spiritual Assembly for their country or natural geographical area. This National Spiritual Assembly, likewise composed of nine members, administers all national Bahá'í affairs and may assume jurisdiction of any local matter felt to be of more than local importance. Spiritual Assemblies, local and national, combine an executive, a legislative and a judicial function, all within the limits set by the Bahá'í teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate the processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahá'í community and for the release of its collective power in service to the cause. Membership in the Bahá'í community is granted, on personal declaration of faith, to adult men and women.

Eight National Spiritual Assemblies have come into existence since the passing of 'Abdu'l-Bahá in 1921. Each National Spiritual Assembly will, in future, constitute an electoral body in the formation of an International Spiritual Assembly, a consummation which will perfect the administrative order of the faith and create, for the first time in history, an international tribunal representing a worldwide community united in a single faith.

Bahá'ís maintain their contact with the source of inspiration and knowledge in the sacred writings of the faith by continuous prayer, study and discussion. No believer can ever have a finished, static faith any more than he can arrive at the end of his capacity for being. The community has but one meeting ordained in the teachings — the general meeting held every nineteen days, on the first day of each month of nineteen days given in the new calendar established by the Báb.

This Nineteen Day meeting is conducted simply and informally under a program divided into three parts. The first part consists in the reading of passages from writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá—a devotional meeting. Next follows general discussion of Bahá'í activities—the business meeting of the local community. After the consultation, the community breaks bread together and enjoys fellowship.

The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is felt to be the fulfilment of life.

4. *A Background of Heroic Sacrifice*

O My beloved friends! You are the bearers of the name of God in this day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, his power and glory. . . . Ponder the words of Jesus addressed to his disciples, as he sent them forth to propagate the cause of God.—*The Báb.*

The words of Bahá'u'lláh differ in the minds of believers from the words of philosophers because they have been given substance in the experience of life itself. The history of the faith stands ever as a guide and commentary upon the meaning and influence of the written text.

This history, unfolded contemporaneously with the rise of science and technology in the West, reasserts the providential element of human existence as it was reasserted by the spiritual consecration and personal suffering of the prophets and disciples of former times.

The world of Islám one hundred years ago lay in a darkness corresponding to the most degraded epoch of Europe's feudal age. Between the upper and nether millstones of an absolutist state and a materialistic church, the people of Persia were ground to a condition of extreme poverty and ignorance. The pomp of the civil and religious courts glittered above the general ruin like fire-damp on a rotten log.

In that world, however, a few devoted souls stood firm in their conviction that the religion of Muhammad was to be purified by the rise of a spiritual hero whose coming was assured in their interpretation of his gospel.

This remnant of the faithful one by one became conscious that in Ali Muhammad, since known to history as the Báb (the "Gate" of access to the prophet), their hopes had been realized, and under the Báb's inspiration scattered themselves as his apostles to arouse the people and prepare them for the restoration of Islám to its original integrity. Against the Báb and his followers the whole force of church and state combined to extinguish a fiery zeal which soon threatened to bring their structure of power to the ground.

The era of the Báb covered only the six years between 1844 and his martyrdom by a military firing squad in the public square at Tabriz on July 9, 1850.

In the Báb's own written message he interpreted his mission not to be the new prophet of a regenerated and modernized Islám, but to herald a world educator and unifier, one who was to come for humanity and not Islám alone. All the Báb's chosen disciples, and many thousands of followers, were publicly martyred in towns and villages throughout the country in those years. The seed, however, had been buried too deep in hearts to be extirpated by any physical instrument of oppression.

After the Báb's martyrdom, the weight of official wrath fell upon Hussein Ali, around whom the Bábis centered their hopes. Hussein Ali was imprisoned in Tihran, exiled to Baghdad, from Baghdad sent to Constantinople under the jurisdiction of the Sultan, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at Akka.

In 1863, while delayed outside of Baghdad for

the preparation of the caravan to be despatched to Constantinople, Hussein Ali established his cause among the Bábis who insisted upon sharing his exile. His declaration was the origin of the Bahá'í Faith in which the Báb's cause was fulfilled. The Bábis who accepted Hussein Ali as Bahá'u'lláh (the "Glory of God") were fully conscious that his mission was not a development of the Bábi movement but a new cause for which the Báb had sacrificed his life as the first of those who recognized the manifestation or prophet of the new age.

During forty years of exile and imprisonment, Bahá'u'lláh expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and established as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers calling upon them to establish universal peace.

This sacred literature has an authoritative commentary and interpretation in the text of 'Abdu'l-Bahá's writings during the years between Bahá'u'lláh's ascension in 1892 and 'Abdu'l-Bahá's departure in 1921, Bahá'u'lláh having left a testament naming 'Abdu'l-Bahá (his eldest son) as the Interpreter of His Book and the Center of His Covenant.

The imprisonment of the Bahá'í community at Akka ended at last in 1908, when the Young Turks party overthrew the existing political régime.

For three years prior to the European War, 'Abdu'l-Bahá, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public addresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating his very being as the consecrated servant of Bahá. The significance of 'Abdu'l-Bahá's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West. Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahá expounded all questions in the light of his conviction of the oneness of God and the providential character of human life in this age.

The international Bahá'í community, grief-stricken and appalled by its loss of the wise and loving "Master" in 1921, learned with profound gratitude that 'Abdu'l-Bahá in a will and testament had provided for the continuance and future development of the Faith. This testament made clear the nature of the Spiritual Assemblies established in the text of Bahá'u'lláh and inaugurated a new center for the widespread community of believers in the appointment of his grandson, Shoghi Effendi, as guardian of the Bahá'í Faith.

During the twelve years of general confusion since 1921, the Bahá'í community has carried forward the work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the blessed gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have resumed construction of the Bahá'í House of Worship on the shore of Lake Michigan, near Chicago, whose completion will be impressive evidence of the power of this new faith.

In the general letters issued to the Bahá'í community by Shoghi Effendi in order to execute the provisions of 'Abdu'l-Bahá's testament, believers have been given what they are confident is the most profound and accurate analysis of the prevailing social disorder and its true remedy in the World Order of Bahá'u'lláh.

HORACE HOLLEY.

Hitler's "Heroic Age"

The Triumph of the Bully

[*From Our Special Correspondent*]

Nearly a year ago I wrote a note for these columns entitled "State Funeral for a Murderer." The following extract from the London *Times* of the 27th of January is the sequel to the incident then reported:

"Since the 16th October 53 Communists, among them 13 youths under 21 and two women, have been on trial charged with complicity in the shooting of a Storm Troop leader, Maikowski, and a police sergeant, Zauvitz. Owing to lack of proof the prosecution had been obliged to drop the murder charges; they were also unable to demand the death penalty, as the law punishing attacks on Storm Troopers with death was passed some months after the shooting. In the well of the Court sat an expectant crowd of working-class Berliners; in front of them several rows of Maikowski's comrades in uniform, the members of the famous and dreaded Troop 33, which, it was alleged, had been attacked by the men on trial. The latter sat on both sides of the Court in numerical order, their numbers hanging from their shoulders. The prosecution had demanded sentences amounting to 252 years imprisonment; the Press had said that the accused were murderers; the prosecuting counsel had called them "liars." The Brown Shirts had come to see justice take revenge.

There was tense silence as the sentences were read out; eight years, ten years, seven years . . . there was booing and hissing and an uproar broke out. Ushers and police tried in vain to restore order, and finally used their truncheons with such effect that several people were injured. The Court was cleared, and met again in the afternoon.

This time the Maikowski Storm Troopers were excluded and the public was addressed by a leader, who begged them to keep calm. The laws did not always express the will of the people, he said, but the Nazi Party could not build a State in a day. They could rest assured that the party would see that all that was necessary was done. The judges then came in, and there was no further disturbance. (Not a word of these incidents has been allowed in the German Press.)

The case has been followed keenly here (Berlin) because of the events connected with it. On January 30 Storm Troop 33 were returning from the triumphal march past which celebrated Hitler's accession to power. As they reached the Wall Strasse, in a poor district of Berlin, they were attacked by Communists. Shots were fired on both sides and when the street was cleared Maikowski and Zauvitz were found dead. The police were unable to find who had fired the shots, but arrested a large number of Communists on suspicion. Both victims were given a State funeral, attended by leaders of all parties, including the former Crown Prince.

The trial at once became, like the Reichstag trial, symbolic of the struggle between National Socialism and Communism. The prosecuting counsel refused to treat the affair on its merits as a street fight and insisted that the whole attack had been planned. Bolshevism was itself on trial, he asserted, and "the fist of the Third Reich" hung over the accused. Hence the keen disappointment in Nazi circles over the sentences and the clamorous demand of the people in Court that the accused should be handed over to the S. A. to deal with."

Handed over to the S. A. to deal with! Yet there are innocents who profess to believe that the Brown

Terror has subsided. Hired Nazi propagandists in England and the United States are busy proclaiming the German abortion of government to be a forward-looking revolution, and even saying that it means peace in Europe. If pressed they sometimes say that the "natural excesses of a revolutionary period have long since stopped." That is a lie.

Germany is still in the grip of thugs; a gangster is still Premier of Prussia; another named Heines is still Police President of Breslau and leader of the S. A. in Silesia. In pre-Nazi days he had actually been convicted for two of his murders. Yet another murderer and professional gangster is Commissar of Saxony, von Killinger. And among the rank and file are thousands of criminals whose brutality has not been softened by a year of official license under a regime of barbarism.

The following is from the *Manchester Guardian* of January 22nd. It is an account given by a prisoner who escaped from the Sonnenburg Concentration Camp. His name and the names of many of his fellow-prisoners and of the S. A. men are in the possession of the editor of the paper.

He was taken to the "Brown House" at No. 7 Friedrich Ebert Strasse (as it then was called). There was a guard of eight or ten S. A. men in a room near the one where he was confined. They complained of boredom, and one of them said, "We'll have a look at a couple" (*Wir wollen uns mal ein Paar verholen.*) Two prisoners were fetched from another room and were told that the one who would learn a poem by heart in three minutes would not be beaten himself, but would have to beat his fellow prisoner with a riding whip. One of the two said he could not learn the poem in less than five minutes. After five minutes he recited it correctly. He was then ordered to beat his fellow-prisoner, and gave him a few harmless blows, whereupon an S. A. man told him this was not the way to do it; he would show him how. Both prisoners were then severely flogged.

Since thousands of men and women are "severely flogged" every day in Hitler's Germany, and worse than flogged, the only point of the story is that, in what Göring calls the "heroic age of white humanity," brutality is a normal escape from boredom.

Treatment in the Concentration Camps varies. Torture, however, is now the daily work of the Secret State Police, for the first time in Germany since Frederick the Great abolished it. And beyond the preliminary torture of the "examination," period there lies for many the sort of thing described by another prisoner in the London *New Statesman and Nation* of January 20th.

After that Adrian got three new victims, a Jewish manufacturer from Altkarbe, with his two sons. He was brought to Sonnenburg because he had paid, they said, too low wages. To mention in detail the insults and ill-treatment meted out to these three Jews would be too much, they can be imagined after what I have said. The two sons were not only beaten all day long in the quadrangle but also at night. Their shrieks kept all the prisoners in the East Wing awake. When they washed they received blows without interruption on their naked bodies, which soon were as black as those of most of the prisoners who had been in the hands of Adrian. One day the Jews had to carry full pails of excrement and to go marching and jumping with them. When the excrement fell out they had to put it back with their hands. Both the sons attempted suicide, but, being strictly guarded, it was in vain. They were punished with new heavy beatings. Many prisoners who had suffered terrible things when they were soldiers at the front were shocked when, after a short time, they saw the bodies of the brothers. Several times both the sons were misused by homosexual S. S. guards who were on night duty in the East Wing. This fact was communicated to the administrative director by an anonymous letter. The information was subsequently fully confirmed.

That is only an extract but it is more than enough. It is disgusting to have to read of such bestiality. But since such revolting things are occurring today, twelve months after Hitler came to power, since also they are an integral part of the Fascist system, it is necessary to know about them. It is necessary because the Nazi hierarchy avows its intention of spreading about the world the filthy disease with which they have inoculated Germany. It is necessary because this unprecedented flail of barbarism fell upon a people whose crime was to be credulous and submissive. It is necessary because economic crisis does not conduce to reasoned thinking but to prejudice. Crisis opens the ears of nitwits by the million to the fantastic drivel of such common crooks as William Dudley Pelley of the "Silver Shirts," now a Nazi hireling. Above all it is necessary because it shows the dire fate which is the alternative to inaction.

Hitler claims to have brought Germany "spiritual unity." That is a stupid insult to decent Germans which the daily news disproves. Any half-witted brute can slay an unarmed genius and ballyhoo combined with ruthless terror can always get a majority at the price of decimating those of value to the nation. Hitler has reduced Germany to a slave State and made it goose-step back to barbarism, that is the only unity the Nazis are capable of comprehending. True unity comes not from oppression but from inner conviction.

By their treatment of their fellow Germans the Nazis have betrayed themselves to their neighbors. Their word is worthless, for their path is strewn with broken pledges. A tyrannous rabble, glorifying war and openly preparing to make it, they stand for others a warning and a peril. Today the Nazis are in great trouble at home, and by so much the more are they dangerous. Corruption is rampant, discontent within the Movement seething, as the suspicion grows that Hitler has betrayed the workers. The Junkers and the Heavy Industry, who called the gangsters into power as a mask for their own activities, are restive and alarmed. And most important of all for the immediate future, the claims of the Totalitarian State for the suppression of all liberty of conscience are being challenged by both Catholics and Protestants. The bold leaders may be eliminated but the discontent of their supporters will remain. A few weeks ago at Munich three priests were condemned to prison for saying things about conditions in the Concentration Camps which everybody knew to be true, *and which the prosecution did not even trouble to deny.* As the priests came out of the Court, "the crowd rushed forward, defying the police, and people fell on their knees trying to kiss the hands of the condemned men." That story too has a medieval touch about it. It is sufficient commentary on the Hitler lie of "unity."

HARRISON BROWN.

Modern Scribes and Pharisees

The oratory boomed and hissed
Of embattled Fundamentalist
Betraying with every narrow breath
The lonely Man of Nazareth.

LUCIA TRENT.

Ethical Tales of the Hasidim*

Translated and Compiled by Rabbi Louis I. Newman,
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1. *A Half-Successful Prayer*

The wife of the Ropshitzer said to him: "Your prayer was lengthy today. Have you succeeded in bringing it about that the rich should be more generous in their gifts to the poor?"

The Rabbi replied: "Half of my prayer I have accomplished. The poor are willing to accept them."

2. *The Rabbi's Decision*

A woman and a man came to Rabbi Phineas Hurwitz of Frankfort with complaints. The woman's lament was that her husband was over-generous in his charities, and the man's complaint was that his rich brother refused to give him any assistance whatsoever. Both defendants were summoned into the presence of the Rabbi.

The husband offered as his defense the fact that he feared an early death, and wished to acquire a great store of good deeds for the profit of his soul.

The brother defended himself by saying that he feared to give away any portion of his wealth lest he have insufficient for his old age.

The Rabbi rendered his decision as follows: "May the Lord protect you both from that which you fear."

This decision was deemed just by the Lord. The philanthropist who feared a short life, lived until a ripe old age, and the miser who was afraid of living too long, was soon summoned by death.

3. *Charity Versus Psalm-Singing*

The Kaminker related the following story:

"Once I resolved to devote a whole day to the recitation of the entire Book of Psalms. When towards evening, I was approaching the end, the Warden of my Rabbi, the Tzidnover Maggid, came over to me, and said that the Maggid wished to speak with me. I requested him to inform the Rabbi that I would see him as soon as I had finished.

"But the Warden returned and bade me come immediately. The Maggid asked me: 'Why did you not obey my first summons?' I explained the reason.

"The Maggid replied: 'I called you to make a collection for an indigent Jew. Psalms can be chanted by the Angels as well, but mortal men are needed to aid the destitute. Charity is a greater duty than the chanting of Psalms, inasmuch as the Angels cannot perform charity.'"

4. *Candlesticks*

The Punideler Rabbi sold all his belongings in a year of famine in order to aid the poor. His wife hid the Sabbath candlesticks and waited until better times came before she took them out of their place of concealment. When the Rabbi saw them, he fainted. On being revived, he said with a sigh: "How many of the poor could have been fed with the money these candlesticks would have brought?"

5. *The Hopeful Thief*

The Berditschever traveled from town to town seeking to gather money for a worthy cause, but he met with only moderate success. He regretted the waste of time, and resolved not to undertake a similar enterprise in the future. On returning home he witnessed a gendarme beating a thief who had been caught red-handed. The Rabbi paid the thief's fine, and upon his release inquired if he had not been taught a lesson to abstain from thievery henceforth.

The thief replied: "What if I were beaten! This time my luck was poor, but next time it will be better."

"I must bear this reply in mind," thought the Berditschever. "My own success this time was meager, but I must not abandon a good deed because of setbacks. Next time I may have better fortune."

6. *The Pawned Beaker*

A Rabbi noticed a golden goblet on the Tzanzer's table, and took it in his hand to examine it. The Tzanzer said: "A childless man willed this cup to me, so that I might remember his soul when I use it for Kiddush, Havdalah and Grace after Meals." The next year, the same Rabbi visited the Tzanzer again, and beheld on the table an old silver goblet instead of the golden one. He asked the Tzanzer's son regarding it, and the Tzanzer, who overheard the question, answered: "I was compelled to pawn the golden beaker in order to perform a deed of charity. The soul of the departed donor appears to me in my dreams, and requests me to make use of his goblet, but what can I do? I have not the means to redeem it?"

7. *Hearts Is Trumps*

The Poznaner Rabbi received a letter from a poor woman, a mother of six small children, in which she stated that she had no money to feed her large family, inasmuch as her husband was ill. She added that undoubtedly more money changed hands at one card-game at the club of merchants than her husband earned in an entire year.

The Rabbi, thereupon went to the club and asked permission to join the game. As soon as he sat at the table, and the cards were distributed, the Rabbi threw the woman's letter on the table, and exclaimed: "Hearts is trumps!"

The merchants read the letter, and gave to the Rabbi all the money in the bank of the game, so that he might present it to the destitute woman.

8. *Rabbi Schmelke and the Beggar*

Rabbi Schmelke once had no money to give to a beggar. He ransacked his wife's drawer, took from it a ring and gave it to the destitute man. His wife returned, saw that the drawer was open and that her ring was missing. She raised a hue and cry, and when her husband explained his action she asked him to run after the beggar, since the ring was worth fifty thalers.

The Rabbi ran swiftly in pursuit, and catching up with the beggar, said: "I have just learned that the ring is worth fifty thalers. Let no one cheat you by giving you less than its value."†

*These tales are taken from a forthcoming volume, "The Hasidic Anthology," to be published by Scribner's this coming spring. The Hasidim were a group of rabbis active in Eastern European Jewry during the late 18th and 19th centuries. The movement emphasized the concepts of humility, enkindlement, and joy in religion. The famous play, "The Dybbuk," represents an interesting aspect of Hasidism, which remains to this day a powerful force in Jewish life. It has given rise to a literature of extraordinary beauty and appeal. Though the tales are of Jewish folk-origin they have a universal interest.—Editor.

†J. Margoshes, in the *Jewish Morning Journal*, November 18, 1932.

9. *The Reward of Charity*

The Ropshitzer was told that his Master, the Rimanover blessed a man, and that the latter was becoming richer every day. He inquired why this man deserved to receive a blessing of such magnitude. The Rimanover replied: "I merely blessed him that he might enjoy a comfortable living. But the man gives away so much to charity that his fortune must be increased abundantly by Heaven, so that he may have sufficient for his personal comforts."

10. *Contrary to Man's Nature*

Said the Kossover: "If you give a donation to a poor man, and the latter returns it asking for a still larger gift, your acquiescence to his request will bring you a boundless reward, since it is contrary to the nature of man."

11. *The Meal of Stones*

A rich Hasid came to Rabbi Dov Baer for his blessing.

"What is the conduct of your household, and what table do you set from day to day?" asked the Maggid.

"My household is conducted with great simplicity," said the rich man. "My own meal consists of dry bread with salt."

Full of indignation, the Maggid looked at him, and asked: "Why do you not favor yourself with meat and wine, as becomes a man of wealth."

For a long time he berated the rich Hasid until the latter finally promised that henceforth he would serve meals of more becoming viands.

When the Hasid had departed, the Hasidim asked the Maggid: "What matter it to you whether he eats bread with salt or meat with wine at his meal?"

The Maggid answered: "It matters a great deal. If he enjoys a good fare and his meal consists of fine viands, then he will understand that the poor man must have at least dry bread with salt. But if, being wealthy, he renounces all enjoyments of life and lives so stingily, he will believe it is sufficient for the poor to eat stones."

12. *Sympathy from Experience*

Rabbi Hayyim Auerbach of Luntzitz one winter night heard a knock at his door. He dressed quickly, and then admitted his visitor, a poor shoemaker, who told him that his wife had just given birth to a child. With tears of anxiety, however, he explained that there was no wood with which to heat the room where his wife and the new-born babe lay.

The Rabbi went forth and awakened a wealthy neighbor by knocking on the window of his home. The neighbor invited the Rabbi to enter, but the latter refused. The rich man dressed himself and went out to greet the Rabbi. The cold was bitter, and the magnate was sharply discomforted. Once more he bade the Rabbi enter, but the Rabbi said: "This poor man's wife and newborn child are suffering from the cold. Now that you have felt it yourself, you will appreciate truly the situation in which they are."

Wood and money were promptly supplied to the destitute man, and he returned home rejoicing.

13. *Remembering Another's Sorrow*

Rabbi Isaac Meyer of Ger lost every one of his thirteen sons. When the youngest died, the mother refused to be comforted. Her husband said to her:

"Our sons have not died in vain. If a misfortune like ours should happen to another man, he will remember that Isaac Meyer lost thirteen holy sons, and he will not feel angry against the Lord."

14. *A Judgment for the Rabbi*

A terrible famine once occurred in Ukraine and the poor could buy no bread. Ten Rabbis assembled at the home of the "Spoler Grandfather" for a session of the Rabbinical Court. The Spoler said to them:

"I have a case in judgment against the Lord. According to Rabbinical law, a master who buys a Jewish serf for a designated time (six years or up to the Jubilee year) must support not only him but also his family. Now the Lord bought us in Egypt as his serfs, since He says: 'For to me are the sons of Israel serfs (Lev. 25:55), and the Prophet Ezekiel declared that even in Exile, Israel is the slave of God. Therefore, O Lord, I ask that Thou abide by the Law and support Thy serfs with their families."

The ten judges rendered judgment in favor of the Spoler Rabbi. In a few days a large shipment of grain arrived from Siberia, and bread could be bought by the poor.

15. *Accusing God of Wrong-Doing*

Said the Karliner: "We are told to judge all men in the scale of merit. If this applies even to men, how much the more, then, does it apply to God?"

16. *Letting God Off Easily*

After Yom Kippur the Berditschever called over a tailor and asked him to relate his argument with God on the day before. The tailor said:

"I declared to God: 'You wish me to repent of my sins, but I have committed only minor offenses: I may have kept left-over cloth, or I may have eaten in a non-Jewish home, where I worked, without washing my hands. But Thou, O Lord, has committed grievous sins: Thou hast taken away babies from their mothers, and mothers from their babies. Let us be quits: mayest Thou forgive me, and I will forgive Thee.'"

Said the Berditschever: "Why did you let God off so easily? You might have forced Him to redeem all of Israel."

17. *A Justified Complaint*

In the vicinity of Rabbi Moshe Leib of Sassov there lived a poor woman who was pursued by misfortune, since one child after another was taken from her in the first year of their life. She wept long for her little ones. Once she poured forth her anguish to the Rabbi's wife, and spoke in her bitterness a word against the injustice which God had inflicted upon her. The wife of the Rabbi interrupted her, saying: "A Jewess must not speak thus. She must accept patiently whatever transpires, and say: 'What God does, is just and righteous in my eyes.'"

But the poor woman wept still more pitifully; she was terrified lest she had sinned against God.

Rabbi Moshe Leib heard the loud lamentations, and stepped outside in order to learn the cause. His wife related to him the whole situation, and mentioned the blasphemous words which had fallen from the lips of her neighbor.

"The poor woman is justified," exclaimed the Rabbi. "Through what cause has she earned so harsh a punishment? Why should her children die in their infancy? Were they not received into the Covenant of Abraham? Why does the Holy One, Blessed be He, chastise her so cruelly and incessantly?"

And Rabbi Moshe Leib turned his countenance to the bereaved woman, and said: "You will soon bear a son, and, with the help of God, he will live long, and I will even be at his wedding."

And it happened, just as the Rabbi had said.

The Religion of Abraham Lincoln

In revealing the potentialities and possibilities of the common run of human nature, Abraham Lincoln was perhaps the most significant character that ever appeared on the stage of democratic human action. By self-discipline and close application to chosen goals, he rose to the highest political position within the reach of his countrymen; and, there, surrounded by the ablest statesmen of his generation, he became renowned as the exemplar of clear thought, constructive policy, and vigorous action.

The story of Abraham Lincoln, boatman and rail splitter, lawyer and statesman, president and emancipator, has been the subject of world-wide fireside discussion, school-room study, and platform eloquence. Fathers and mothers, in cabin, in hovel, cottage and mansion, have told and retold the story of his life to their children and their children's children. And that remarkable story has stirred the ambition latent in millions of people. The schools seem powerless to give the advantage that comes from contact with wild forests, raging streams, and unsophisticated humanity. As an inspirer of youth, Lincoln is supreme.

So much has been said and written about Abraham Lincoln that anything very new on the subject is practically out of the question. Nevertheless, there is one phase of his life that has been distorted by many and left unmentioned by others. I refer to his religious views.

Lincoln's religion, like his environment and form and character, was of the rugged kind.

Born in a cabin, reared amid the true-hearted though uncouth pioneers of Kentucky, Indiana and Illinois, he came face to face with outdoor nature. As a boatman struggling with the streams, as a rail splitter mastering the forests, as sportsman wrestling, jumping, and slinging stones, as a student walking miles to secure books, reading by the light of pine knots, and ciphering on boards, he was compelled by circumstances to think for himself. Having read at an early age both Gibbon and Paine, it is little wonder that he rebelled against the theology of his day, which was so evidently unreal and so manifestly out of harmony with life as he knew it.

Lincoln's early days as a lawyer, traveling the circuit, clashing wits with opposing attorneys, dealing with evidence and searching for facts, being compelled by political circumstances to go to the bottom of pressing questions and stating simply and clearly the fundamentals so that his pioneer constituency could not fail to understand—all clinched his early training and made him the champion of clarity, sincerity, and direct action.

Such a man could not fall in with artificial theological and ecclesiastical systems. Efforts have been made by many churchmen to claim Lincoln for their several faiths. But the evidence is overwhelming that Lincoln belonged to no church. His wife, after his death, said, "He never joined any church. He was a religious man always, I think, but he was not a technical Christian." He was an admirer of Theodore Parker and of the writings of William Ellery Channing, though it is doubtful if he read very much of Channing. He was not a great reader, but a great thinker. Herndon, who for fifteen years was Lincoln's partner, said, "He read less and thought more than any man of his age." He believed that mixing with living men was better than reading dead men's thoughts; and in this he was eminently right.

Mr. Lincoln engaged in very little philosophical speculation. He was contemplative rather than speculative. He thought that his mind, like the minds of others, had its limitations, and that more could be accomplished in the practical than in the speculative field. He was a realist rather than an idealist. He accepted the theory of evolution, believed in universal law, and was somewhat of a fatalist—all in a very general kind of way. He said, "There are no accidents in my philosophy. Every effect must have its cause. The past is the cause of the present, and the present will be the cause of the future. All these are links in the endless chain stretching from the finite to the infinite." He preferred to say "the freedom of the mind" rather than the "freedom of the will." He insisted that man always acts from a motive, and that self-interest was at the bottom of all motives.

It is said that in his early days, after reading Thomas Paine, he wrote a manuscript in which he argued against current doctrines of religion; that he carried the manuscript to the village store where it was much discussed, and where his employer, Samuel Hill believing in Lincoln's political future and thinking that such a writing would militate against his political career, snatched the manuscript from his hands and threw it into the stove. Soon after this Lincoln moved to Springfield where his liberal doctrines attracted much attention. He denied the doctrine of the atonement and eternal punishment; and asserted that prayer could not change the order of things.

In 1846 Lincoln ran for Congress against the famous evangelist, Peter Cartwright. During this campaign Lincoln was frequently accused of being an infidel. Thereafter, being occupied more with political matters and also, perhaps, appreciating more the political wisdom of his New Salem employer who burned the manuscript, Lincoln became more reticent on matters of a religious nature, except to his young friends, among whom was his law partner Herndon.

Jesse W. Fell who wrote the first biography of Lincoln which was sent to the East to introduce the famous rail splitter of Illinois, writing in 1870, said:

> On the innate depravity of man, the character and head of the church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments (as they are popularly called) and many other subjects he held opinions utterly at variance with what are usually taught in the church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him outside the Christian pale. Yet, to my mind, such was not the true position, since his principles and practices and the spirit of his whole life were of the very kind we universally agree to call Christian; and I think this conclusion is in no wise affected by the circumstance that he never attached himself to any religious society whatever. His religious views were eminently practical, and are summed up, as I think, in these two propositions: the Fatherhood of God and the Brotherhood of Man." Again, Professor Fell said, "No religious views with him seemed to find any favor except of the practical and rationalist order; and if from my recollection on this subject, I was called upon to designate an author whose views most nearly represented Mr. Lincoln's on this subject, I would say that author was Theodore Parker.

I think that Lincoln's reticence on religious matters in his later days may be thought of as patriotic sacrifice. As he grew older, he saw that there were questions bigger than theological differences, and that

there were religious values held in common that were bigger than the creeds that separated the warring faiths. And he wisely refrained from thrusting his views into the face of those who differed with him on theological questions. He knew that he was between narrow churchmen who could see no value in his free thought and radicals who could see no value in his growing spirituality. Thus he stood as an independent in religion. His self-control was manifest in withholding his views when their expression would be inconsistent with the fitness of things, as well as his courage in his expression of his views when he could do so with charity for all.

We are able to find scattering remarks from Lincoln's lips indicating his general position on religious matters; but we cannot find any comprehensive statement of his theological position. Once he said,

If any church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.

But it is in the daily life of Lincoln that we are able to find his religion; and there discover that the fundamental of his religion was sincerity. He made no pretense at being what he was not. He knew his limitations and kept well within them. Knowing what he could and should do, that he did to the best of his ability. He believed in honesty, and those who knew him best trusted him most. He believed in truth—truth that could be understood by the multitude—and he told the truth without fear of result. He believed in simplicity, and he lived the simple life. A religion such as Lincoln lived — of sincerity, of honesty, of truthfulness, of simplicity—is beyond belief in creed, beyond symbolic expression, beyond ecclesiastical interpretation, beyond theological analysis, and beyond philosophical explanation. It is "the religion of man."

CURTIS W. REESE.

The Political Situation in India Today

[*From Our Indian Correspondent*]

A grey haze of uncertainty and hesitation has crept over the whole political sky today, blurring the dazzling vision of India's fight for freedom during 1930-1932. The political unrest is in reality greater, but the economic distress the greatest. The gulf between India and Great Britain is becoming wider and wider, and I am afraid the day is not far off when it will become unbridgable. The bitterness has sunk deeper, the flame of patriotic fervor burns silently.

It is a pity that all the ills that have fallen on India are laid at the door of the Wardha-Saint—I mean Mahatma Gandhi. Both the government and a certain section of communalists, and impatient and wornout fighters make the Mahatma the scapegoat, and heap on him the responsibility for all that they could not or simply refuse to understand. The cry for "revision" rends the air, and the newfangled fashion of the day is to come forward with economic plans.

Gandhiji has more or less left the political field for a year. He is starting soon on an all-India tour to carry on the crusade against Untouchability. He will not rest till he has seen Untouchability abolished root and branch. How I wish the Rev. C. F. Andrew's dream of India abolishing Untouchability in 1933, exactly one hundred years after America abolished slavery comes true!

In reply to a letter from the conservative M. P., Mr. H. K. Hales now in India, the Mahatma has sent the following letter, I do not propose to comment on it, for the letter speaks for itself.

I am dying to co-operate with anybody and everybody and certainly with the government for restoring peace, that is living and real, and not the peace of the grave.

The plan of the government seems to be like that of the physician who seeks to remove a deadly disease without probing and dealing with the causes. I can be no party to such plan, and I should despair of proving my sincerity about non-violence in the face of circumstances, often most provoking, for an unbroken period of forty years or more.

As I write, two of the leaders, Mrs. Kamaladev Chattopadayaya and Dr. Pattabi Sitaramaya, both wielding great influence, are arrested and sent to prison. The government seem to be determined to carry on their plan of repression. The life of the Council is being extended to delay the reforms for a couple of years more. When they actually come into force, it is going to be a "Pandora's Box."

* * *

A clear and definite lead alone can put heart into a tired and suffering nation, and no one can dispute the fact that Mahatma Gandhi alone can do it. Since the Mahatma has divorced politics for a year to devote himself entirely to the emancipation of *Harijans* (Untouchables) Pandit Jawaharlal Nehru has come to the forefront. After spending a couple of years in jail, during which time he meditated deeply and read much about the world forces in relation to India, he has been writing a series of articles under the caption, "Whither India." Gandhiji is a revivalist, whereas the young Pandit is a realist. These two forces are working together to make modern India once again raise up her head. Pandit Jawaharlal's articles have made all India and Britain think furiously. The Pandit says that our national struggle and our social economic struggle must join hands for the emancipation of the people of India. He wants Congress to go very much further and adopt a full Socialist program. His call to the workers to wake up, close up, and face bravely the enemies of freedom has aroused great enthusiasm. Even the Anglo-Indian papers (I may mention the *Statesman*, of Calcutta) have paid unequivocal tribute to the Pandit's unalloyed patriotism, clear thinking, and sterling character. His Socialist program has made people act, and that at once. Hence a Socialist phase will be a new feature of the Congress fight hereafter.

* * *

In taking up the war against untouchability, the Mahatma has not confined himself to the Hindu religion. If Gandhiji succeeds in removing this contagion from Hindu hearts, in its fullness, his achievement is bound to affect millions of those who nourish this "hydra-headed monster" in one form or another. Signs are not wanting that the seeds he has sown will bear ample harvest in the near future. Moreover, this humanitarian campaign of the Mahatma has shown to

the British Government that Gandhiji still incarnates the soul of India, and thus is not a back number on the Indian political horizon. The love and admiration in which he is held by the masses in India is revealed by the record crowds that attend his meetings. It is not an exaggeration to say that whole villages somehow get the scent of his visit and move to have his *darshan*. Newspapers are full of beautiful and really human stories of how Gandhi can touch the chord of sympathy by his loving personality. This is the spirit that moves mountains. He has finished the Central Provinces in his all-India tour, and the response to the call for abolishing untouchability, root and branch, has been spontaneous and most encouraging.

* * *

India was the first country to ratify the silver agreement. Much satisfaction was evinced on both sides. In the recent silver deal with America, for the war debts of Britain, the British Government pocketed the profits accrued from Indian silver. Having bought the Indian silver from India, in fairness as the trustees of Indian interest, Britain ought to have credited the profit to India. Strong criticism of this policy was voiced both in the Assembly and at outside meetings. But I need not add "justice is independent of White-Hall," as a judge of London recently put it.

Another act of federal drama has been finished in London. The Indian masses know little of this farce, as many more fetters are being forged to transfer Delhi to White Hall. As the late Mr. Patel put it, "The coming constitution is the *Swaraj* for Hoare." Neither the British who have staked their interests in India, nor the masses want these White paper reforms. There is none to bless them. Sir Samuel Hoare has said that Dominion Status for India is only the ultimate objective; thereby he means that India is many moons away from self-government. This is the result of three Round Table Conferences, two Select Committees, many commissions, and hundreds of declarations. The cat is out of the bag at last! How can Britain expect India's co-operation under these circumstances!

* * *

There is a strong feeling in India that the League of Nations has become impotent. Even the leader of the Indian delegation remarked the other day that it was barren! India wants to withdraw from it as early as possible, since Britain is taking advantage at every step of India's privileged position to increase her prestige. India does not want to be a puppet.

K. SUBHAROYAN.

Karachi, India.

The Study Table

The Crucifixion Story

Mr. W. A. Campbell has rendered a good service to students and laymen who are interested in finding the historical account of the life and death of Jesus. In his recent book,* "The Crucifixion and Resurrection of Jesus," he has assembled, in scholarly order, evidence to prove his contention that there is much to be doubted in the New Testament account of Jesus. He has set himself the goal of proving that there is no historical justification for the charge on which the Christian church has built up its religious hatred of the Jew throughout the centuries.

This hatred, Mr. Campbell asserts, is based on the assumption that the Jews were responsible for the crucifixion of Jesus. But he declares there could have been no purpose in such an act on the part of the Jews, since Jesus himself was a good Jew: Why would his people have desired to kill, or to be instrumental in the killing of one of their own faithful followers? The Christian world has been illogical in allowing itself, generation after generation, to be taught so erroneous a doctrine, and to hate the Jew on this account.

Mr. Campbell shares the opinion of other scholars that "the corner-stone of the Christian church rests on an empty grave." In Christian theology it is not as important that Jesus lived as that he died and was resurrected and ascended to heaven, to become the atonement for the sins of man. It is toward establishing reasons for the impossibility of this crucifixion as recorded in the New Testament that the author bends his courageous and scholarly efforts. In a very concise text and a most imposing array of foot-notes including quotations from innumerable sources, he assembles statements and ideas which should help to convince anyone who reads them with unprejudiced mind.

To say that the Jews tried and condemned Jesus is stating something contrary to Jewish custom and tradition. Campbell quotes from a lecture by Emil G. Hirsch to show how the Rabbinical law would have prevented both trial and crucifixion. The testimony of Christian scholars is added to prove that the Sanhedrin had long been without criminal jurisdiction. This rested entirely in the hands of the provincial governor from Rome. The author adds the argument, not so well known, that Pilate was eager to crucify Jesus because of his own peculiarly dangerous position; that it is more than likely Jesus was hurried to his death because Pilate feared that on the one hand the Jews might resent his crucifying one of their members, and on the other, Rome would punish him if he were lenient toward one who offered such strong political resistance as Jesus did in not denying the title, "King of the Jews." Authority is quoted to show that Pilate was a man of known cruel tendencies who could not suddenly show mercy to a subject who might prove dangerous to Rome's interest in Palestine.

Mr. Campbell finds evidence to support the idea that Jesus may have been one of many Messianic agitators whom it was the policy of Pilate to put out of the way "without previous trials, as speedily as possible." Things were going so badly for the Jews that they were again awaiting the messiah promised in their scriptures. He would be a man of war who would deliver his people from their early oppressors and once again set up the kingdom of God in Jerusalem. Of this Jesus too was aware and it may have been on this account that he sometimes doubted whether he understood himself. For "son of man" meant for him what it had implied for all before him, a phrase denoting

*"The Crucifixion and Resurrection of Jesus," by W. A. Campbell. Published by the Pioneer Press, London.

the partnership between God and his people. Thus is it commonly used throughout the Old Testament.

Other Old Testament phrases and experiences were read into the life of Jesus by his biographers. They added other touches also, peculiar to the tendencies of the times in which they were writing. Mr. Campbell therefore says that "Christianity is not, therefore, a brand new, miracle-launched religion, with an empty grave and a resurrected body as the central facts of its faith; it is rather the 'resultant' of all the forces at play in the Judean-Greco-Roman world of the first century."

Our author points to one very unfortunate circumstance which grew out of this fact. Judaism, the parent-religion, has always been a religion of this world, emphasizing the need for making a "heaven" on earth, so that all men might live fully and well here; the founders of Christianity, however, turned the thoughts of their followers away from this life to life after death, making "heaven" and "the hereafter" the object of their belief. Thus they preached a doctrine in which supernatural phenomena played a large part. But by insisting that "citizenship in Christ's kingdom was wider and more obligatory than any early citizenship" they permitted Christianity to remain inactive while the intellectual life of the world was passing into the decay of the dark ages. They helped to paralyze all thought and thus became responsible for long and bloody wars and all the cruelties which grew out of them.

Mr. Campbell pictures the true Jesus as "a martyred idealist, a moralist and somewhat revolutionary prophet, a teacher from whom we may derive present-day instruction." Emil G. Hirsch used to say that in all probability Jesus was a teacher with a refinement of spirit which the more vigorous prophets of the Old Testament lacked; he was wise enough to adopt a gentler method of teaching than they employed. But Dr. Hirsch would have agreed with the present author in believing that the early Christian religion derived its strength from Paul, a man gifted with a rare ability to "imbibe and borrow, to blend and adapt" the attributes of the people and religions about him and thus to make Christianity suit the needs and the moods of all the malcontents of his day, including those who were weary of the religion of the gods. The rigorous routine and obligations of Judaism would have frightened them away; but they flocked to a belief which embodied the ethical strength of Judaism plus the relief, comfort and hope which Paul offered them.

Reason and scholarship have opened the door to a correct understanding of all these phenomena. One may wish that many will study the pages of this little book of Mr. Campbell's and thus arrive at the conclusion that the Jews certainly had little to do with the crucifixion of Jesus. Possibly the more general acceptance of this more tolerant attitude will lessen the foolish evidences of hatred toward the Jew, only too often prompted by the false notions which should long since have been read out of history.

JENNIE FRANKLIN PURVIN.

A Book of Verses

Rev. George L. Thompson, Unitarian minister at Dighton, Massachusetts, is well known to the readers of UNITY. He has contributed not infrequently to our columns, his articles revealing scholarship, spiritual insight, and a love of culture, art, and noble men. Now he presents a volume of poetry,* which displays a side of his nature not known to us before.

Mr. Thompson is a modest poet, he calls his pieces "Vagaries," as though they stood in need of apology. But not so! His style is simple and easy, his vision clear, and his feeling sincere. There are some lovely poems in this book, and all move above the level of common ground. He dreams on the scenes of Nature; indulges in "merry moods;" sings of places and people; and ponders some religious themes. There are one or two excellent ballads, some pieces in the style of Walt Whitman, some love lyrics, but no hymns. We like best the group of "Social Songs," where the passion of the prophet fires the lines of the poet; and we like least the group of "Fragments," where the author attempts, without marked success, the exceedingly difficult art of the quatrain.

"The Waterfall" is a good example of Mr. Thompson's work:

> A vast, liquid emerald
> Rolls to the brink of a precipice,
> And leaps, plunging into the air,
> Turning to opals and diamonds,
> And sparkling gold,
> By the sun-beams' alchemy.
> They strike far depths,
> Then upward leap
> In drifts of rolling pearls,
> Dissolving in flowing turquoise.

We like, also, this specimen:

> For slaughtered sheep, and fowl, and kine;
> For horses old and worn;
> For asses meek, and butchered swine,
> To thee our prayers are borne.
>
> We pray for hunted beasts in woods,
> For tortured brutes in traps and snares;
> For camels weighted down with loads,
> O God of mercy, hear our prayers.
>
> Victims of scalpel, and of knife,
> Household pets, and things in wild;
> We weigh the value of your life—
> Guard, also, Lord, the little child.

J. H. H.

An Anthology of Social Vision

"Banners of Brotherhood,"† an anthology of social vision verse edited by Ralph Cheyney, is a ringing chorus of protest against our social grievances. "Dedication: To Mahatma Gandhi" succinctly sums up its aims and ideals. Could a more fitting dedicatee have been chosen than one whose non-violent campaign is emancipating humanity? Further honor is paid to the Mahatma in the admirably phrased introduction by Seymour G. Link and Kenneth W. Porter, who accord him a place with "those eternal pioneers who shall uphold the ideas of peace, love, and brotherhood against the spears of any army." And his praises are again sung in two lyric tributes bearing his name.

Dr. John Haynes Holmes, whose pages of UNITY are a challenge to the forces of militarism and greed, pleads movingly for the fellowship of the nations in his "Prayer for a World in Arms." What a deft char-

*"Vagaries in Verse," by George Linnaeus Thompson. Published by the Author, Dighton, Mass.

†"Banners of Brotherhood," edited by Ralph Cheyney. Driftwood Press, North Montpelier, Vt. 60c.

acterization of man's predatory instinct these lines hold:

We feed, and still unsated
We hunt our prey again.

It is therefore not surprising to find UNITY so liberally reprinted in a work affirming new social values. Six poems, more than one-eighth of the whole collection, are quoted from it. In passing, it is worthy of remark that nearly all of the contributors to "Banners of Brotherhood" have frequently contributed to UNITY. Poetry journals adding their quota to this brochure include *Better Verse, Poetry World,* and *Driftwood*. Such magazines as these that fall in line with the march of progress toward a happier and spiritually enlightened day should be whole-heartedly encouraged by people who have the well-being of their fellow-men at heart, for poets are rapidly becoming, not the unacknowledged, but the acknowledged "legislators of the world."

The choice of Ralph Cheyney as editor and compiler of this collection is felicitous. As stated in the introduction, he and Lucia Trent have been termed by *The Christian Century* "The recognized leaders of the new social movement in American poetry." And justly so. Co-editor with Lucia Trent of "America Arraigned," writer of the introduction to Marcus Graham's "Anthology of Revolutionary Poetry," and co-editor of the series of *Unrest* anthologies, Mr. Cheyney has covered every inch of ground in the social vision field. In hailing him as "principal authority in the field" and in referring to the Cheyney-Trent literary partnership as "the most famous in contemporary literature," Mr. Link and Mr. Porter follow the consensus of opinion. "What cost too high that stops the death-head jig?" asks Mr. Cheyney in his stirring contribution, "Greater Revolution." Here in a nutshell, we have his philosophy of self-sacrifice for the common good. And, out of the present darkness, Lucia Trent sounds a jubilant note when she bids us raise our "bewildered eyes to the luminous hills of tomorrow." Such faith and vision blaze a shining trail to a new age of poetry and to a new social consciousness.

As we turn the pages of this anthology, we note with pleasure how many of our foremost poets are in the vanguard of the social vision movement: Angela Morgan, Witter Bynner, Edwin Markham, Carl Sandburg, Charles Erskine, Scott Wood, William Ellery Leonard, and many others. And, along with them, we find many of the significant young poets whose fulminations are destined to be widely heard, including Henry E. Swensen, Mary Owen Lewis, Irl Morse, Amy Crocker Leighton, and Lloyd Frank Merrill.

The Driftwind Press has provided a very creditable format harmonizing with the subject matter. Selective rather than inclusive, this brochure has a uniformly high level of excellence. May we venture the hope that the fact that this collection begins with "The Old Order" and ends with "The Dawn" is a happy augury?

ETTA JOSEPHEAN MURFEY.

Kagawa

There are few who follow the living movements of the world today who have not had their interest aroused in Toyohiko Kagawa, the religious genius of modern Japan. To many therefore the appearance of an authoritative biography by one of his colleagues is a welcome event.* It can be safely averred, however, that none unacquainted with the details can have imagined how colorful an existence has fallen to Kagawa's lot. His life is more amazing than any romance of fiction. At the age of forty-five he stands before the world—in his 7/6 laborer's suit, for he wears nothing else—as one of its most dynamic personalities, with a body riddled by disease, but with a mind of astonishing fertility and with a soul afire.

This flaming spirit (says his biographer), son of the mystic East, his message, bursting eruptive and glowing out of the depths of a great soul, and his adventurous life, fling out a challenge to a world which has grown cold and cynical and is merely marking time. Here is a figure who on the stage of our modern world not only speaks with the voice of a prophet, but translates into heroic living those principles and practices which through all ages have been dynamic with redemptive and creative influences.

The illegitimate son of a one-time secretary of Japan's Privy Council and of a geisha girl, Kagawa found himself as a boy in his ancestral home surrounded with wealth and the treasures of art, but lonely. So he made friends with the son of one of the tenant farmers who lived in a mudplaster house on the Kagawa lands. This early drawing towards the less fortunately circumstanced was a presage of his whole career. This love for the unprivileged is the revealing thread that runs through all his days. We trace it when, having been won for the Christian faith, he decided as a student to live in the slums of Kobe. For almost fifteen years, from the age of twenty-one onwards, he made his home in the notorious Shinkawa district, where 10,000 people were sardined into houses each six feet square. He himself would occupy no larger room, and into it he brought as many of the unfortunate as it would hold. At one time ten down-and-outs were sleeping under his six-by-six roof. To this place he even brought his bride. In these slums, "persecuted and threatened, he stood unmoved. He feared neither man, vermin, filth, nor disease. The itch, the pest, tuberculosis, syphilis—he lived, slept and moved among them." To these years Kagawa owes the trachoma which has almost robbed him of his sight. He contracted the disease through sharing his bed with a beggar afflicted with the malady.

It is the same passion of love for the unfortunate that moves him today to support three social settlements for which he has made himself responsible. As one of Japan's foremost literary men his books bring him £2,000 a year, but he supports himself, his wife and three children on £8 per month. The rest he gives away.

The same motive made him leap into the leadership of Japan's laboring folk. He organized the first full-fledged labor Union in the country. When a strike ensued, the police blacklisted him, called him an agitator and buzzed round his hut in Shinkawa like bees around a swarming hive. Detectives tracked his every step. Finally they raided the headquarters and placed him under arrest. He was handcuffed and dragged hatless and shoeless to the police station. When liberated he celebrated his release by taking one hundred of the slum children for a day's frolic by the sea. For many of them it was their first train ride and their first outing.

In 1921 in Kagawa's hut in Shinkawa was organized the first Peasant Union in Japan. His house became the headquarters of this new agrarian movement and branches were established all over the Empire, thanks largely to the leader's organizing gifts.

When in 1923 the great earthquake and fire laid

*Kagawa, by William Axling (Student Christian Movement Press, London, 6s.)

waste two-thirds of the Empire's capital, causing the loss of 100,000 lives and the destruction of £1,100,000,000 of property, there was a call for the best brains and the keenest minds the Empire possessed. An Imperial Economic Commission was set up to assist the Government in the titanic work of reconstruction. Along with 180 of the nation's ablest men in official life, Kagawa alone was chosen from the non-official ranks. His work on the Commission was epoch-making.

Kagawa's leadership of the proletarist in Japan does not stand undisputed today. With Communism as an economic theory, and with much of its practice, he has unmeasured sympathy. With Communism as the foe of the Christian religion and as the advocate of force, he will make no terms. Religion is to him the breath of life. Pacifism and the doctrine of love command his allegiance. Thus many, under the influence of Marx, have cast his leadership aside. This turn of events has not lessened his activity, but has set him more free for his favorite work. He still stands the champion of the under-privileged classes, the daring labor leader acclaimed by thousands; he is also the consistent and persistent critic and foe of the present capitalistic system, and so is hated in many influential quarters; but Kagawa is above all else a Christian. The Christian in him overshadows the Socialist. From the day when as a youth he cried, "O God, make me like Christ!" till the present when he is the throbbing heart of "The Kingdom of God Movement" he has companied with the Saviour. Today he is giving himself wholly to the crusade to Christianize his country. Towards that end he is traveling throughout the Empire. Each day finds him in the early morning, invariably at four o'clock for a full hour—far removed from the distractions and cross-currents of the life around him—opening his total personality to God. "God is indeed life itself. Hid in Him I grow."*

*Reprinted from the South African *Outlook*.—Editor.

Correspondence

The "Means Test"

Editor of UNITY:

Over two years ago it was finally decided by the Parliament of England that a great many citizens were obtaining relief—popularly called the "dole"—who were not entitled to it. I have often heard a great deal about it when in that country. The situation had been a source of anxiety for years. It was decided to inaugurate a "means test," namely, to have officials appointed who would ascertain throughout the Kingdom the means of applicants for the public funds. The unemployed, some genuine sufferers, and without doubt others, had a big parade and marched on the House of Parliament, in protest. The London police, ever efficient, quietly turned the mob aside, up one street and down another and the House proceeded to action. The new law went into operation on the 25th of January, 1932. The first year's investigation closed the 4th of February, 1933. The results for the second year are not yet known. The first year's report revealed that of 1,435,654 initial applications for relief, 258,602 were refused, with the statement, "Their needs do not justify relief." From what I can learn there seems to be a great deal of unnecessary relief granted in this country, more in proportion to the population, than in England. While all sufferers should obtain full relief, it would seem as if the net result of equivalent laws in this country will not only save the thrifty middle-class taxpayers much unnecessary expenditure but will assist in preserving the morale and self-respect of many of our people. WILLIAM C. ALLEN.

Denver, Colorado.

A Peace Magazine

Editor of UNITY:

Assuming that readers of UNITY are all peace advocates, I want to call their attention to an English periodical entitled *Peace*, which deserves the hearty support of every person really interested in the solution of the complex problem of peace.

If there is a similar publication in the United States I am not aware of it, for *Peace* publishes nothing that is not directly concerned with the war and peace problem. It presents arguments from different viewpoints on such widely discussed and controversial subjects as "Peace—In a Capitalist World," "An International Police Force," and other matters of weighty import.

All the articles in this magazine are forceful in character and among the many distinguished contributors to it are such leaders in the movement as Lord Ponsonby, Sir Norman Angell, Wilfred Wellock, Fenner Brockway, C. E. M. Joad, C. Delisle Burns, W. Arnold-Forster, Philip Noel Baker and Devere Allen.

The magazine is about the size of UNITY, has sixteen pages and is published each month by the National Peace Council, 39 Victoria Street, London, S. W. 1. The price of subscription is nominal being only 2s. 6d. American readers cannot fail to be impressed by the energy of English workers in the field and by the grim determination they exhibit that never again shall a horrible war decimate the world and bring havoc, desolation and ruin if by any efforts of theirs it can be prevented. LYDIA G. WENTWORTH.

Brookline, Mass.

Vanishing Knowledge?

Editor of UNITY:

"Whether there be knowledge it shall vanish away." In the general whirligig of modern events it might be interesting and wholesome to reflect, if one could sufficiently retain their balance and sanity, on how much of our once worldly-wise and boasted knowledge has painfully plainly proved to be of the vanishing away variety. Now that some dimly seen or unseen power has turned our cosy little world-nest upside down and with it much of our sophisticated, intricate, multi-muddled knowledge, we might well feel with old Artemus, we had rather not know so much than know so much that is not so.

O, the height and the depth and the breadth of our worldly wisemen's knowledge! Knowledge of our scientific sages, wizards of high finance, economic experts, shrewd profiteering prophets—self-made who knew so well their tricks of trade. And how eagerly we masses of mankind have followed in their steps. And the fruits of all this world wisdom? We know too well. The wreckage of the whirlwind of which

they sowed the seeds is all about us. Diagnose it as we may, much of the supposed knowledge of our supposed wise men has vanished away. Simply because it was the half-baked sense-bound mechanical stick-in-the-mud so-called practical knowledge, which prates of natural laws and ignores or ridicules the higher laws of the spirit—of faith and hope and love without obedience to which depression, disaster and final defeat are certain. A. D. WEAGE.

Seattle, Washington

Gandhi and Christianity

Editor of UNITY:

Gandhi wrote to a missionary's wife, who was trying to convert him to Christianity as the only salvation:

"Why do you think that an orthodox Hindu cannot follow out the precepts of the Sermon on the Mount? Are you sure of your knowledge of an orthodox Hindu? And then, again, are you sure that you know Jesus and his teachings? . . . The answer to my prayer is clear and emphatic, that God is not encased in a safe, to be approached only through a little hole bored in it, but that he is open to be approached through billions of openings, by those who are humble and pure of heart."

ALICE STONE BLACKWELL.

Boston, Mass.

Marinus Van der Lubbe

Marcus Graham, Editor of *Man,* wishes UNITY readers to know the facts regarding the assassination of Marinus Van der Lubbe. He writes that the 24-year old Dutch Communist by his stand throughout every phase of his persecution, to the very last moment of his secret and cowardly end at the hands of the Nazis, fully vindicated the heroic revolutionary integrity and trust that the International Defense Committees of Europe and America have shown towards him. Proof may be found in three different issues of *Man.* Any of our readers wishing to obtain them may have them forwarded free, by writing Marcus Graham, 1000 Jefferson Street, Oakland, Cal.

The Field

(*Continued from page* 210)

existence of millions of people? However, population reduction by disease is inhumane and archaic, to say the least. Once born, the individual has a social right to live his full span of years free from unnecessary disease. Any plan that contemplates health betterment for India, which does not at the same time duly consider the problem of population control is likely to be one-sided and misdirected.

Fewer babies, fewer deaths, less suffering, is the object of this Health Demonstration in India. The program contemplates beginning in the province of Bengal, which it is hoped may develop into a nation-wide public health movement.

At a cost of approximately $50,000 such a demonstration can be carried on for a three to five year period. Once shown the way, there is every reason to believe that the Indian people themselves will thereafter support the work to the best of their ability. If this experiment in democratic self-help, health service, and population control succeeds, the news will spread throughout India.

As visualized at present the work will be done in two units, one consisting of a Health Center in Calcutta, the other of a simply equipped motor truck, operating in the surrounding rural areas. In the Health Center there will be a laboratory, clinics, and a social center. (Clinics for malaria, venereal diseases, tuberculosis and eye diseases, as well as immunization treatments will be conducted.) Child and maternity hygiene and health examinations—both physical and mental—will be included. Birth control through education will be strongly featured. Along with the practical work will go a well planned program of health education through all available publicity media.

The rural service will parallel that of the city, but the motorized unit will move from place to place, leaving behind wherever possible, organized groups to carry on the work and maintain relations with the permanent city Health Center.

To make a modest beginning the minimum personnel necessary would be a director with medical and public health training, a medical assistant, nurses, a laboratory technician, a social worker and a clerk. Volunteer groups will be trained to carry on much of the work.

Dr. S. C. Mukerji (Director), who conceived the plan, has the necessary qualifications to introduce and direct the work. Back of him is a group of public health leaders in the United States The American Friends Service Committee (Quakers) has generously offered to sponsor the work though it is unable to finance it. Dr. Mukerji's training, his enthusiasm, his knowledge of India and his engaging personality are not the least of the assets to be counted upon. He is ably assisted by Mrs. Mukerji, who has carefully studied birth control and published excellent articles on the subject. The one and the only necessity still lacking to launch this movement is money.

Memorandum of the Joint Council

The Joint Council, representing the American Jewish Committee, the American Jewish Congress and the B'nai Brith, calls your attention herewith to a highly important document, Senate Resolution 154, introduced in the United States Senate by Senator Millard Tydings of Maryland.

This resolution is now before the United States Senate Committee on Foreign Relations, and it is not necessary to tell you how important it is to bring the members of the Senate Committee to the realization that the best judgment of America is behind this resolution. This resolution would, if approved by the Committee and adopted by the Senate, provide perhaps the most powerful expression of American opinion that has yet been made on oppression and persecution by Hitlerism.

Support must come not only from Jews. We believe that our Christian neighbors and friends feel just as strongly as we do about the threat to civilization which is inherent in the Hitler regime. Will you not, therefore, see to it that organizations with which you are associated, religious, fraternal, cultural, social, and above all the churches and synagogues, express themselves in favor of the resolution which we enclose, notifying the Chairman and members of the United States Senate Committee on Foreign Relations, whose names we append, and urging the immediate adoption of this resolution.

Action must be taken imme-

diately, decisively, unitedly.

The Joint Council.

American Jewish Committee, 171 Madison Avenue, New York City.

American Jewish Congress, 122 East 42nd Street, New York City.

B'nai Brith, 36 West 69th Street, New York City.

RESOLUTION

Whereas the present Government of the German Reich has deprived certain groups of its citizens of many of their civil and political rights and has imposed upon them restrictions, pains, and penalties, harsh and severe in nature; and

Whereas among the groups so discriminated against by said Government are approximately six hundred thousand Jewish citizens of the Reich, and the great number of Christians of partly or wholly Jewish descent; and

Whereas it is manifest that, as regards the Jewish citizens of the Reich and such Christians of Jewish descent, the actual causes for the discriminations against them are their religious beliefs or professions, and their racial origin, neither of which is a ground reasonably affecting their rights and privileges as citizens of a modern state; and

Whereas on many historic occasions, beginning in the year 1840 and continuing down to the year 1919, intercessions have been made by the United States on behalf of citizens of states other than the United States, oppressed or persecuted by their own governments or peoples, including nine separate occasions on behalf of Jews in foreign states, indicating that for nearly one hundred years the traditional policy of the United States has been to take cognizance of such invasions of human rights; and

Whereas the German Reich stands pledged to the United States to accord to its "nationals who belong to racial, religious, or linguistic minorities" . . . "the same treatment and security in law and in fact as the other nationals": Now, therefore, be it

Resolved, That the Senate of the United States express its profound feelings of surprise and pain, as representatives of the people of the United States, upon learning of the discriminations and oppression imposed by the Reich upon its minority groups, including its Jewish citizens; and be it further

Resolved, That the Senate of the United States express its earnest hope that the German Reich will speedily alter its policy, restore to its minority groups the civil and political rights of which they have been recently deprived, and undo, so far as may be, the wrongs that have been done them.

"Down With Barriers!" Say Chinese-Japanese Youth

Few incidents have more interestingly thrown into contrast the war-makers of the Orient and the peace-loving young people who have dared to assert their minority reliance upon the religious principles which they have professed, than the conference held last summer at Taian, on Tai Shan, the sacred mountain of China, in Shantung. Details have recently been made public by some of those in charge of the gathering. A group of thirty students met to discuss an anti-war program. Various nations were represented, and the delegates pledged ceaseless work for peace.

A break from mere resolutions and idealistic intentions was made, however, when from the same background three Chinese students were sent to Japan, in the teeth of Japanese fear and prejudice, defying the war mood of their hosts. Japanese students were deeply impressed by the attitude of their Chinese contemporaries, who appealed against the wrong of war as an institution.

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This book is in a way a Primer of the Oxford Group. The first edition of 10,000 copies was sold out on publication in England. The American edition is now ready. You can obtain a copy at any bookstore or from the Publishers. Price $1.25.

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